3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

council in a solemn speech. If the subjects are of great importance all who take part in the discussion stand as they speak. Each counsellor has the liberty to utter his sentiments and having made his speech, sits down. No one interrupts the speaker but all sit silent and attentive as if engaged in an act of devotion. The speeches are delivered in a pleasing manner and the words of the speakers flow as readily as if they were read from a manuscript. Whoever visits such an assembly, whether white man or savage Indian, cannot but be profoundly impressed.

A subject is often very thoroughly and extendedly discussed. The chiefs and counsellors in turn give their opinions and suggestions. When all have spoken, one of them is called upon to sum up the principal parts of all the speeches in a concise manner. This is done extempore and the necessary amendments proposed, every subject being brought into as short and comprehensive statement as possible. Before deliberations begin, the strings and belts of wampum must be placed in due order, for whatever is said without being confirmed by them is considered vain and without effect. They are so accustomed to this that when they communicate the contents of a message, merely in private conversation, they cannot do so without something in their hands, a strap, a ribbon or a blade of grass. Holding some such thing in his hand the speaker will recount the points in proper order as with the strings or belts of wampum thereto belonging.

When chiefs are compelled to give answer to a proposition of which they do not approve, but which they have consented to consider because they did not wish openly to offer an affront, they are able to frame their reply in so figurative and equivocal a style as to allow of almost any desired interpretation or application. Those who receive such an answer, know as little after the reply has been given as before, but are ashamed to ask further, lest they should be regarded as stupid and because chiefs are supposed to understand everything.

When treaty of peace is made with another nation it is determined that it shall last as long as sun and moon shine or rise and set, as long as the stars are in the heavens and the rivers

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

pouch or a beaver-pouch or one decorated with coral, made by the women. Sometimes they have a buffalo horn, from which a pouch, made possibly of tanned deer-skin, depends. In the pouches they carry tobacco, fire materials, knife and pipe. Sumac is generally mixed with tobacco or sumac smoked without tobacco, for but few can stand smoking pure tobacco. Their common conversation turns upon hunting or the news of the day. Matter that has no foundation in fact may be drawn into conversation, and even though all may be aware of this, the narration continues uninterrupted. They may laugh now and again but they will listen attentively. No one interrupts another. When one has finished another begins. They never put any one publicly to blush; they are polite to each other and enjoy being politely treated. They like to be regarded as worthy people even though they may be the opposite. They are pleased to know that they are liked. When a guest comes into a house, food is placed before him; that comes before anything else. If the guests are from a distance and very good friends, the whole kettle of food is set before them, they are given dishes and spoons and allowed to help themselves first to as much as they wish. The guests having partaken of the food, pass the kettle back to the people of the house. They live very simply. Meat, corn, gruel, corn-bread, are the principal articles of diet.[298] In lieu of meat, various dishes are prepared with corn, or Sopan, milk and butter are used. They like to discuss affairs of state and communicate their opinions. In fact they are more ready to discuss such matters in course of visits than in the Council House, for there they prefer to let the older people speak. Occasionally visits are made with the purpose of discovering the opinions of others; in a chief's home all manner of reports, true and false, furnish material for discussion. The women speak of their work, their plantations, the pouches, bags, baskets, carrying bands they have made, many of them though not all smoking tobacco. Stories are carried by women from house to house; they are so often manufactured that if men, having listened attentively to some tale, hear that it originated with a woman they will give it no credit until confirmed by some more reliable authority.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

736 given assistance. A poor widow, even though she have children, finds it possible to make a living if she is willing to work. They pay her above the worth of her services in food and clothing; if it is summer she may work on the plantations; in winter she may prepare wood for fire. They are willing to help the poor but always expect them to render some service in return. It has been known that good has been done to prisoners condemned to death, even to whites, though this had to be done secretly.

829 A few negroes are found among the Indians having been either bought from the whites or secured as prisoners. These 144 are looked upon as of their own kind and allowed full liberty. Indians and negroes intermarry and their mulatto children are as much loved as children of pure Indian blood.

431 They are fond of giving when they can expect something in return and of doing good which they have reason to hope may be returned. They easily forget the good that has been done, but if they have been cheated they never forget it. If a white has done them ever so many favors, helped them in need, or given them presents, and omits an opportunity to do the like only once, then all he may have done is forgotten. If an Indian takes a wife and dresses her generously from head to foot in new garments she will indeed be glad and proud; but she will more readily leave him than if he had given her little or nothing, for in that case she would still be in expectation of receiving something.

One may even make enemies of Indians through presents if these make them proud and one does not continue giving. Occasionally when a respectable present has been given the donor is slandered in order that he may not expect something in return from the recipient.

152 They are able to control their desires and passions, but once given free rein these are the more violent. Overcome with wrath, they at once think upon murder, and may, in the heat of passion, do something for which they will later feel remorse.

● 521 The women are much given to lying and gossiping. They carry evil report from house to house. As long as they are observed they appear modest and without guile. All the wrongs

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

of which they are guilty are done in secret. That adultery, theft, lying, cheating are terrible vices they know, having learned it from their ancestors as well as from whites. Fear of disgrace keeps them from open wrong-doing for they do not wish to have a bad name. Secretly, however, they are given to all manner of vice. Some are no longer sensitive to shame. There are traces of unnatural sins among them, hardly known to any except to those such as missionaries who have learned to understand the people well. Virtue one must not seek among the savages, but the grace of God is able to accomplish wonders among them. Not all are equally bad. Some among them are sensible people and considerate, who act reasonably and have an eye to right and justice.

I had no faith concerning sorcery attributed to them, though I have lived many years among them, thinking it all to be boasting and lying on their part. I believed the Indians were too stupid for such satanic practices, but I have been persuaded otherwise. I know for a certainty that witchcraft is common among them. Those who make great pretention to skill in the dark arts know the least about them. The adepts do not boast of their knowledge for fear of their lives. They are very careful, even under the influence of strong drink, not to draw suspicion upon themselves. There seem to be Indians who have the ability to bring about the death of any one by other than ordinary means, even in the short space of twenty-four hours. This they do without the use of poison, which, if used, might be discovered and for which an antidote might be administered. Usually two or three or more agree that a certain person shall die. While he is asleep or in the presence of others they somehow exert their evil influence upon him. The effects are various. Sometimes the victim falls to the ground immediately in convulsions, lies for a time as dead, then recovers consciousness but soon dies. Sometimes the effects are not noticeable for several days. Occasionally the unfortunate individuals are afflicted with diseases, from which there is no recovery for years. Hence, it is that when illness cannot be accounted for on natural grounds, the Indians are apt to believe themselves to have been bewitched.

[P. 35, A]

584 marriage would furthermore be congenial to the parents of both parties.[15] In practice
586 these marriages usually broke up quickly, both spouses quickly being unfaithful to one another.[16] Occasionally a man, his
[762] pride wounded by a wife's infidelity, directed his helpless anger inward and committed suicide by taking poison. Women too killed themselves out of jealousy.[17] The shifting romantic attachments of both sexes seem to represent an unending striving to find the all-satisfying parent: a striving continually doomed to frustration.

787 The guardian spirit relationship (which was sought by both men and women) seems also to be built upon the prototype of the search for the all-satisfying (but not authoritarian) parent.[18]

572 Among men there was an institution of "friendship" which focused considerable emotion upon a relationship of formally recognized mutual dependency, in war, in
[521] the chase, and in various other life-crises.[19] Men were more at ease with one another
[562] in conversation than with women and, according to Zeisberger, would automatically suspect as a lie any tale which they
[543] heard from a woman.[20] It was a common saying, "My wife is not my friend."[21] Old
888 women were accused by the men of being
439 the middlemen who carried the socially disrupting rum from white settlements to the villages.[22]

562 Implicit in all this was the assumption
571 on the part of all Delawares—men and women alike—that relationships with women, while they could be satisfying, were not likely to be; and the further assumption on the part of men that they had less to fear from other men than from

15. Heckewelder, 1819, p. 161; Zeisberger, 1778, p. 79.
16. Zeisberger, 1778, pp. 82-83.
17. Zeisberger, 1778, p. 83.
18. Lindestrom, 1656, pp. 207-209; Heckewelder, 1819, pp. 245-246; Zeisberger, 1778, p. 127.
19. Heckewelder, 1819, p. 278; Lindestrom, 1656, p. 233; Zeisberger, 1778, p. 116.
20. Zeisberger, 1778, p. 116.
21. Zeisberger, 1778, p. 99.
22. Zeisberger, 1778, p. 117.

[P.37, B]

626 ness was accomplished, not by a fear of authority, but by everyone's fear of wounding someone else's self-esteem and thereby laying himself open to aggression. In order not to antagonize another, the individual had to be very circumspect in his behavior and avoid showing his own aggressive motives. There were a variety of institutionalized techniques which functioned to forestall possible antagonism-arousing situations. "They are not quarrelsome, and are always on their guard, so as not to offend each other," said Heckewelder, and Zeisberger made similar observations.[39] Swearing was unknown (although obscenity was not tabooed).[40] Persons suspected of ill-doing were not accused openly; public or private disapproval was communicated by subtle allusions or by the recital of a "dream."[41] Strangers and visitors were always treated politely; and negative replies to embassies from other communities were couched in ambiguous terms so that the matter was shelved rather than contended over.[42] An elaborate code of etiquette governed the men's talk. "Their common conversation turns upon hunting or the news of the day. Matter that has no foundation in fact may be drawn into conversation, and even though all may be aware of this, the narration continues uninterrupted. They may laugh now and again but they will listen attentively. No one interrupts another. When one has finished another begins. They never put any one publicly to blush; they are polite to each other and enjoy being politely treated. They like to be regarded as worthy people even though they may be the opposite. They are pleased to know that they are liked."[43] Religious observances (such as the periodic obligation to give a dance for a sacred mask) were performed under an almost obsessive fear that negligence, by offending the supernatural owner, would call down an indefinite but

[831] [609] 576 ● 521 796 776

39. Heckewelder, 1819, pp. 145-146; Zeisberger 1778, p. 115-116.
40. Zeisberger, 1778, p. 85.
41. Zeisberger, 1778, p. 120.
42. Heckewelder, 1819, p. 150.
43. Heckewelder, 1819, pp. 103-104; Zeisberger 1778, 115-116.

[P. 38, B]

154 rein these are the more violent."[51] Warfare
[721] provided a socially approved way of bleeding off some of these aggressions, for the warriors; and the institution of torture
154 gave the rest of the community a similar
727 opportunity. "The Indians flock to these executions as to some great solemnity, with a view to reeking on the unfortunate captive their cruel and revengeful dis-
154 position."[52] The institution of blood-
627 revenge[53] (which sometimes led to prolonged vendetta) was also an outlet for aggression; but the fear of its exercise no doubt served also to inhibit it. In
154 hunting, males could work off aggression
224 on animals, which were conceptualized as quasi-human. It is worth noting that among women, who had a more restricted
154 childhood and who at the same time had
● 521 fewer socially sanctioned outlets for aggression, the overflow dribbled off in
562 unpleasant gossip and slander, which the men, who had other means of catharsis, professed to scorn.[54]

154 All observers agreed that liquor dis-
273 solved the inhibitions against aggression.
578 "The effects which intoxication produces upon the Indians are dreadful," lamented Heckewelder. "It has been the cause of an infinite number of murders among them, besides biting off noses and otherwise disfiguring each other, which are the least consequences of the quarrels which inebriation produces between them."[55] As might be expected, therefore, Indian spokesmen frequently—and in vain—implored the whites to cease bringing liquor into their settlements.

Summary

127 From an examination of the early ethnological literature concerning the Delaware Indians, we have been able to discover some of their psychological
855 characteristics. The Delawares would seem in general to have been a people among whom the children grew up

51. Zeisberger, 1778, pp. 124-125.
52. Zeisberger, 1778, pp. 106-107.
53. Penn, 1683.
54. Zeisberger, 1778, p. 116.
55. Heckewelder, 1819, p. 263.

[453(B)]

773 and lonely in her absence, started to make
821 her a visit. As he travelled southward he carried the cold with him and wherever he went it became winter, or rather winter followed his footsteps. After he had concluded his visit he returned and carried back the winter with him as he advanced to the north. From the most ancient times this visit has been annually renewed.

Indian Persistency

157 Mr. Pratt mentioned as a recent occurrence
224 among the Delawares, that while a party
521 were out on a Buffalo hunt a few years since, one of them said one day that before he returned he would take a three year old bull buffalo alive. His companions rather laughed at his suggestion as an impossibility, and thought no more about it. This is the age when they are the most ferocious and unmanageable. A few days afterwards this hunter rode up to a herd of buffalo and having singled out a two or three year old bull, he managed to detach him from the

797
115

John Gill Pratt was a dedicated Baptist missionary, working in turn with the Shawnees, the Stockbridge, and finally the Delawares. Morgan regarded him highly.

15:Morgan E-5 (1859)1559
NM7 Delaware NM7

[p 53 (C)]

herd and gave him a chase. He followed until the buffalo was about tired out, with his tongue hanging out, and hardly able to move, while his own horse was in the same condition. Leaving his horse and his gun, the hunter, fresh and strong, took the buffalo by the tail and drove him on. He then went up an ascent and down on the other side until they came into a wet place where the buffalo stuck in the mud from weakness and exhaustion. He had thus taken his buffalo, in one sense. He was powerless, and still, except as he made slight efforts to fight. After spending some little time in this situation during which the buffalo was gaining strength and he was losing his, he was so fortunate as to espy and signal one of his party, who came to his aid, and the two, with a rope tied to his horns so as to keep at a safe distance from each of them and between both, they led or drove him to camp and thus the Indian maintained or made good his boast.

Delaware Baptist Mission School[86]

This school, under the supervision of Rev. John G. Pratt,[87] a matron, Mrs. Muse, and a teacher, Miss Morse,[88] is in a very flourishing condition and superior to any I have seen in the territory. It has accommodations for 78 Indian scholars as boarders and lodgers. The number last term was 64, the number the present term is about 50, as they have held back for the payment, and will soon come in now.

The buildings consist of a two and a half story farm house large on the ground, designed for the sleeping and clothing rooms of the school; another of the same size with a wing for a kitchen, designed for the residence of the superintendent and teachers, and is the eating and cooking place for all.[89] Also a large school house with folding doors

[For footnote, See category 116, p. 209 (C)--Analyst]